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THE PACIFIC EXPOSITOR.

REV. W. A. SCOTT, D. D., EDITOR.

"AND beginning at Moses and all the prophets, He expounded unto them in all the Scriptures."
"And Paul, as his manner was, reasoned with them out of the Scriptures, opening and alleging that Jesus is Christ"

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THE

PACIFIC EXPOSITOR.

NO. 4.—OCTOBER, 1861.—VOL. III.

THE FIRST PSALM APPLIED TO YOUNG MEN.

BLESSED *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly *are* not so: but *are* like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.—*First Psalm of David.*

SUCH are the principles of life embodied in this Psalm. They are of the first importance to us all. But friends, fellow-citizens, and especially young men, and all of you who are away from home, or about to set up in the world for yourselves, let me recommend the platform of this Psalm to you. We are emphatically "the strangers of the dispersion," scattered far from the home of our fathers, but now worshiping in this solemn assembly, the God of our fathers. A few moments of retrospection will show that we were born in widely separated places, and at different times, and have been brought to this shore by a variety of ways and means. But at the bare mention of our *Homes*, is there not awakened in every one of us a long train of associations? How our recollections begin to crowd! But is it not well, that a theme so sacred and so enshrined in our hearts as the home of our youth, should be the subject of much melting poetry and of song sublime? Nor is it any too soon for us to

remember our homes. For the recollections of them will be painful or pleasing to us, just as our conduct may have been right or otherwise while at home and since our leaving home. The way to have pleasant recollections of where you are now at a future time, is to do right now. It may seem strange, but it is philosophical and virtuous for affection to unseal the place of tears at the remembrance of the spot that gave us birth, and the dear faces we first learn to distinguish. But these are not bitter tears. It is a kind of weeping for joy. There is music in the sound of home, and in every heart, that is not yet corrupted, there is a chord that vibrates to the note: "How painfully pleasing the fond recollection of youthful affection and innocent joys!" It is such a mingling of pain and pleasure as *Jacob* felt, when he fainted at the news that Joseph was yet alive, and Governor over Egypt. So ardent, so intense his anxiety that the news might be true, and yet so great his fears lest it should be false, that in the confusion — in the coming in of the waters of parental affection upon his bosom — his heart failed him. It is with some such emotions of joy and sorrow, of pleasure and pain, that the most of us look back to the days of boyhood, which days are never to return to us. Yes, it is at home that parents and children, brothers and sisters dear dwell together and mingle in the sweet, unselfish, unsuspecting fellowship of domestic bliss. Let it not then be thought unmanly to cast a longing, lingering look behind us from the mountain top of retrospection, to the blessed old home that nurtured us long and so tenderly. To leave the green graves of our sires, the old school house hard by the spring branch, as we used to call it, and the meeting house, and the endearments of a home such as our parents had made for us, without emotions, would seem to us to prove that we are unworthy of a parent's love. But perhaps you remember well the painful preparations that were made for your going to College, or for your departure for this Land of Gold. How anxious your mother and sisters were that everything should, without fail, be ready for your departure at the appointed time. Your garments were ironed and done up with unusual neatness, and a few extra things put among them to take you by surprise, and recall their care and kindness, when you should be far away. Nor was your trunk packed without the perfumery of many tears that you saw not, nor left without the embalming of many prayers you knew not of. Many were the waking, anxious hours while you slept, lost in sweet visions of the future, that your parents spent together talking over your affairs, outfit, and prospects. And when the hour for you to

leave arrived, perhaps that dear old mother of yours, unable to sustain the pang of parting, has gone to her chamber or retired for prayer into the garden; your younger brothers affected to talk in rather a careless manner, but still there was a softness in their tones, or a tremulousness in their voices, and a gathering tearfulness about their eyes, that told how the fountains were just ready to break up. Your father somewhat silent, but his soul was moved, and his great heart felt as only such a father could feel, when he said, "My son, good bye — God bless you." And must all this take place? or do we describe imaginary scenes? No, they are not fictions. They are realities. We ourselves are and have been part and parcel of them. Nor can any mere word picture do the original justice. These are phases of human life that are felt, but cannot be described. And as it has been, so it will be. Scarcely any one of us in manhood is found living in the home of our birth. It is the will of Providence that the human race should divide and disperse to conquer and cultivate the earth. We have not remained at the old family altar, nor will our children always nestle around our firesides. As we have done, so will they do. The hour comes, when manhood will be written on their foreheads, and they must go forth to encounter the anxieties, dangers and responsibilities of life. We would fain carry their griefs and feel their burdens. But we cannot. They must fill their place in life for themselves. As parents, we are to do our duty as skillful master builders, and having constructed the vessel and prepared it for the launch, and then stored it, we must fire the salute, and put the helm into their hands as we bid them God speed over life's stormy ocean. And oh! what a cloud of prayers do we send after the vessel that it may prove sea-worthy, and be carried by prosperous breezes into the desired haven!

Young men away from home, or about to set out on life's troubled sea, let me assure you there is no book for you like your mother's Bible The careful study of God's Word is of the first importance. It is the best guide-book in the world. It is a powerful magnet to attract upwards. And even when it does not raise us to heaven, it at least gives us better positions on earth. *Patrick Henry* was right when he said, "The Bible is worth more than all the other books ever printed." Dr. Johnson said: "Young man, attend to the voice of one who has possessed some fame in the world, and who will shortly appear before his Maker: *read the Bible every day of your life.*" The Bible suits all, and has words of counsel and of peace for the humblest classes. *The poor shepherd of Salisbury Plain said:*

"Blessed be God! through his mercy I learned to read when I was a boy. I believe there is no day for the last thirty years that I have not peeped at my Bible. If we can't find time to read a chapter, I defy any man to say he can't find time to read a verse; and a single text, well followed, and put in practice every day, would make no bad figure at the year's end. Three hundred and sixty-five texts, without the loss of a moment's time, would make a pretty stock, a golden treasury, as one may say, from new-year's day to new-year's day; and if children were brought up to it, they would come to look for their text as naturally as they do for their breakfast. I can say the greatest part of the Bible by heart." Could all young men be persuaded to follow such an example what a world we should soon have! Take as your guide "the law of the Lord." Your nature is too noble to be happy with things earthly, gross and sensual. Too high and boundless are your aspirations ever to be happy with the distinction conferred by possessing a few bales or ships, rent-rolls or certificates of stock. And heaps of shining ore are a small pile beside the destiny of a mind in the likeness of its Creator.

> "All littleness is an approach to wo:
> Open thy bosom, set thy wishes wide,
> And let in manhood; let in happiness;
> Admit the boundless theatre of thought."

Launch yourself by meditation on and delight in the law of the Lord, upon the tide of glory that rolls from the works, the Word and providence of the Blessed Creator, and raise yourself to communion with the sons of God. Open your heart to the love of God. Open your bosom to the joys of pardoned sin, and to the hope of heaven. "My son," says Solomon, "keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thy heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."

The Bible displays the wonders of creation in a new light. It opens to us the riches of saving grace, and teaches us to trust in the providence and perfections of that glorious and ineffable Being who made and governs the universe. It is in its sacred pages we may find the balm that soothes and heals the wounded spirit — the blood that cleanseth from all sin, and seals our pardon. Here are the promises that sustain, and here the joys of heaven are revealed. Virtue and religion, time and eternity, are here seen in their true

light. Whatever is sublime and adorable in God; whatever is grand and magnificent in creation, or vast and awful in the world to come, are here exposed for our contemplation, and in such a way as to transform us into the glory of God.

But hark! do I not hear the whisperings of a soul with itself, who is about to arise and return? Have we not here a prodigal coming to himself? Yes, he is musing so loud that his thoughts are heard in heaven, and angels are tuning their harps to sing again in songs and loud hosannas, "the dead is alive and the lost is found." It is Sabbath evening. Childhood and youth have been lived over anew. Memory has been busy with scenes long ago. And now in the lonely hut, or the secluded dwelling on the hill-side among the mining gulches, or in the mountain valleys, or it may be in the city in some upper room, I see a young man alone, and as I listen I hear him say

"MY MOTHER'S BIBLE."

"This book is all that's left me now!
Tears will unbidden start;
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hands this Bible clasped;
She, dying, gave it me.

"Ah! well do I remember those
Whose names these records bear;
Who round the hearth-stone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

"My father read this holy book
To brothers, sisters dear;
How calm was my poor mother's look,
Who leaned God's Word to hear.
Her angel face — I see it yet!
What thronging memories come!
Again that little group is met,
Within the halls of home!"

Ye men of Israel, help. Pray for that young man with his mother's Bible. He is about to arise and come to his father's Saviour. Blessed be God, there yet is room for him. Oh that the little group may meet again within the halls of home — at least in their heavenly HOME. God grant it for the sake of his Son Jesus Christ, to whom be glory for ever and ever. Amen.

THE BEGINNING IN THIS WORLD.

A FEW PLAIN WORDS TO THE YOUNG.

LET thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established.—*Proverbs* iv.

ONE of the most affecting incidents we have seen is related by a soldier of the 71st New York regiment in giving an account of what he saw in the late battle of *Bull Run*, and afterwards in the hospitals. "During Monday night," he says, "a man from Wisconsin died calling for his mother. He had a daguerreotype of his wife and two children. He called me to give him some water, which I did very frequently. But still he called for his 'dear mother.' These were his last words."

"Died calling for his mother"— why not for his wife and children? He loved them, doubtless. He had their pictured faces with him on the bloody field and in his dying couch in the hospital. Was it because he had been a sickly child, and had been accustomed to his mother's nursing, and now, when he found himself wounded and in pain, he felt that nobody, not even his wife, could nurse him as his dear mother had done? Or was it because he was "an only son, and his mother a widow," and now he desired to say one word to comfort her, or it may be to ask her forgiveness for some act of disobedience, that he might die in peace? Or did he call for his "DEAR MOTHER," because he now felt the need and importance of those pious lessons and prayers which she had taught him in the days of his childhood, and that he wished her by prayer to commit his soul to her God as he was dying? Little did that mother know that her son should die calling for her after the storm of battle. Little did she know how she was enshrining herself in his very heart, so that amid the gathering gloom of death, she only should be remembered when all other objects once so tenderly loved were forgotten. And yet it was so. His last words were ".Dear Mother." We are told that often in dying the features are so resolved into the family mould that strong resemblances are detected which were not observed in life. And we know that in old age, things learned in early youth are remembered, while the more recent events of the

middle and intervening period are forgotten. The reason of this is, that impressions made in early youth are the strongest and the most permanent. Then the mind is simple and unoccupied. The heart is then plastic, and the shape given it is never altogether changed. The visions of the cradle are the brightest on the dying couch. The lessons of life's holy hours which are given by a mother's knee more than any others form the soul's immortality beyond the grave. As the letters written on paper are frequently seen after the paper is burnt to a cinder, so the impressions of infancy loom out in bold relief as the body itself is going to dissolution. MOTHERS, "Dear Mother," take care of that precious, immortal soul committed to your training. Strive so to impress your image on the heart of your child, and so to teach him the knowledge of God, that if he dies far away from you, and even on the battle field, his last call may be for you, and for your own Almighty Saviour. And my young friends, do you not thank God for your parents, and for their prayers and instructions? They are your best friends. Forsake not their counsels.

It has been well said that the grand moral postulate that runs through the first PSALM, is that virtue is rewarded with prosperity and vice is punished with adversity in the present life, and that though there are exceptions, yet the general truth is that the man is HAPPY who does not walk in the counsel of the ungodly, nor stand in the way of sinners, and never sits in the seat of the scornful. It has been shown that obedience is so much better than sacrifice, that in fact, God is only rightly served when his law is implicitly obeyed. We must hear what God says, believe that He does speak to us, and then receive, and understand and obey what He says. Nor is every man allowed to make his own Bible, or receive a revelation from heaven by some voice, dream, vision, or internal illumination for himself, and frame a creed accordingly of his own. The system of faith which we must believe is the one that has been delivered to the saints by the prophets and apostles who spoke and wrote as they were moved thereto by the Holy Ghost. The standard of our faith and morals is not therefore the public sentiment of any one society, age or community, nor our own opinions nor even our own conscience, but the Word of God. And obedience to it must be our delight. Acceptable meditation in the law of God cannot be forced. A servile obedience is not what God requires. We must *delight in the law of God* after the inner man, and read and study it not from the stress of legislative decrees, but of our own free choice. The *compulsory* reading of the Scriptures is not more acceptable to

God than any other compulsory religious services. The Lord is pleased only with voluntary sacrifices. He abhors the worship where the heart is not found.

We have found that the grand proposition of this Psalm is, that it is our DUTY TO MAKE THE BEST OF BOTH WORLDS. The principles and facts of the Psalm illustrate and confirm its truth and importance. A pious man is described negatively and positively. His happiness is explained both by similitude and comparison, and the reason or ground of his happiness is given. "The Lord knoweth the way of the righteous." This last verse is emphatic. While the Lord knoweth the way of the righteous, *the way of the ungodly shall perish.* Nor is this difference confined to this life. It extends beyond the grave. And even if the punishment of the ungodly is delayed, yet it will assuredly come. For God hath appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised him from the dead.—*Acts* xvii: 31. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 *Cor.* v: 10. "It is appointed unto men once to die, and after this the judgment."—*Heb.* ix: 27. And in the *judgment of the great day*, the *ungodly* shall not *stand* acquitted, nor as innocent, justified and happy. They will then hang the head, covered with shame, and speechless hear their doom. Nor will they remain with the righteous. The wicked and the profane will be separated forever from the society of heaven. into the New Jerusalem "there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie." *Rev.* xx: 27.

The day is coming when the son of man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. And these shall go away into everlasting punishment; but the righteous into life eternal. *Matt.* xxv: 31–46.

The tares and the wheat grow together for awhile, but at last the harvest comes. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

"The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do

iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. *Matt.* xiii: 41–2.

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." *Mal.* iii: 18.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish. *Verse* 6.

Here then is the REASON why there is so remarkable a difference between the godly and the wicked. It is not merely the *knowledge* of acquaintance that is here asserted, but the more delightful knowledge of familiar intercourse and complacency. When it is said the "Lord knoweth the way of the righteous," it is but an emphatic mode of saying that He smiles on them, and approves of and sanctions their actions. He knows their secret devotions and their true characters, however much traduced by wicked men. He knows all their trials and sanctifies all their griefs. He causes all things to work together for their good. Hence the way of the righteous is the way of holiness, the way of peace and security, and of everlasting life. The Lord *knoweth* the end of the way of the righteous. It leads to joys on high — an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven. 1 *Peter* i.

But the way of the ungodly shall perish. Their way — their plots, studies, devices, excuses and schemes of pleasure shall utterly fail. Their hopes shall be extinguished. Their sinful pleasures are soon exhausted, and are then followed by sorrows that shall never end. They sow to the wind, and they reap the whirlwind. They sow to the flesh, and of the flesh they reap corruption. There is the strictest correspondence between the *course* they pursue, and the *reward* that awaits them. *Here* they are children of disobedience. *There* they will be children of wrath. There is no doubt — no caviling about the fearful doom of the ungodly. Every eye shall see the judge of all the earth. There is an awful certainty attached to the prospects of the wicked. Reason, conscience and revelation teach us that there must be an adjustment of the moral government of God at the end of the present dispensation of things. There is an omnipotent *shall* in the text. "The way of the ungodly *shall* perish." The mouth of Jehovah hath spoken it. "The wicked and all they that forget God *shall* be turned into Hell." "The Lord Jesus shall be revealed from Heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gos-

pel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 *Thess.* i: 7, 8, 9.

But to prove that the man is happy, "who standeth not in the way of sinners," we are not confined to the Holy Scriptures. The lessons of the street and of the hospital and of the sinner's own conscience demonstrate that the wrath of God is revealed from heaven against all unrighteousness of men. The classic heathen have said *no wicked man is happy.* It is not necessary to appeal this question to the terrors of the judgment to come, nor to the doleful regions of anguish and despair, where hope never visits. Even in this life God marks the wicked as palpably as ever Cain was marked with his displeasure. Are not the almshouses and asylums full of the victims of intemperance and uncleanness? Are not their pains and aches and diseases and anguish of soul the fruits of their own misdeeds? Did they not listen to the syren of sensuality, that charms only to destroy? We do not say that none are received into these monuments of Christian charity, but the guilty. Sometimes misfortunes fall thick and heavy, fire and flood and the awful ravages of war cause some to seek a refuge in these noble institutions. We should be careful not to confound the unfortunate with the guilty; but we ask if it is not palpably true, that the inmates of our houses of mercy are not generally the victims of wrong-doing — sons and daughters of dissipation, disobedience and shame? From the cheerless hovel of dirt and drunkenness to the gilded mansion of gout and rheumatism, we ask, if the bloated countenance, the emaciated form and palsied limbs, and ruined minds are not the votaries of dissipation and unhallowed pleasures? Is not piety in youth the way of health, intellectual vigor, peace, wealth and public honor? Is not the religion of your catechism after all the best, if not the only recipe for *a sound mind in a sound body?* It must be so. God hath ordained that it shall be so. "Length of days are in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

To judge correctly then of the principles and facts of our Psalm, you must look not at the beginning, nor at the middle of the course of the ungodly, but look at the end thereof also. The first days of the profane libertine are sometimes marked with much glee. Their spirits are then lively, and their vigor of limbs unimpaired. Free livers because they are *free thinkers*, or fancy they are. But look

along their way for twenty years. And now where are the companions of their youth?

> "They're gone like leaves of autumn
> Driven before the dreary wind."

If they are now to be found at all, they are like beacons on the brow of ruin, warning you off from the hidden reefs or sunken rocks, that have proved fatal before to so many thoughtless mariners over life's dangerous seas. Ah! young friend, if you could see as God sees, and could read the human heart as the omniscient Judge of quick and dead reads the heart when He tries the secrets and rends the reins of all men, and could pass one hour with the inmates of a hospital, and unlock the inner chamber of their souls, you would find within more than was ever witnessed in the Black Hole of Calcutta, or the Bastile of Paris. You would find within and under this sullen countenance, this mean and filthy attire, an embodiment of bitter memories, tormenting phantoms — a gallery full of the pictures of despair and of the statues of a wrecked mind and of a lost soul. The only music of such a gallery to an ear that can hear the notes of the eternal world, is the hissing of the living serpents as they gnaw and sting and bury themselves still deeper and deeper in the seething members of the damned. There is no peace to the wicked. There cannot be. They are themselves their own tormentors, which way they fly is hell. They are hell themselves. The terrible fruits of disobedience are seen first in the tumultuous waves of human passion on earth, and then in the ripening of these passions into the burning billows of eternal wrath which roll and dash and break over and overwhelm forever those who forget God, and yield themselves to be led captive by the Devil. There is no such a thing as harmless dissipation. To mock at holy things, to be merry in your cups, to try to drown sorrow by dissipation, to neglect the house of God, and disregard the Lord's day which your parents have taught you to keep holy, and to set at naught the old-fashioned ways of honest industry and church-going, is the way to shame and ruin — the way to weave a fire sheet of grief and of agony around your soul, and then lay it in "the urn of everlasting death."

If we could trace out the real history of all the arrivals in this port for the last ten years, what a melancholy and instructive history should we have! There you would see the sottish and ignoble life of that indolent youth, who grew up to large expectations of what his own hands never earned, and who lived to lounge and loaf and eat and

drink and hold up lamp-posts — the termination of whose hopes and of whose days is as infamous as his life was inglorious. There, too, you would see the end of that pleasant, amiable youth, who could never say *No* to the least solicitation — who went to places of dissipation at first merely to gratify his companions, but eventually contracted habits that terminated in his total ruin. There, too, you would trace the disastrous and melancholy end of many a noble and high-minded young man, who seemed designed to act a distinguished part in the world. He was the pride of his parents, the boast of his instructors, the rising hope of his country; but alas! he bowed at the shrine of sensuality. And all hope is extinguished — all expectation blasted. O, had he not gone in the way of the ungodly — had he never sat in the seat of the scornful — had he never looked on the strange woman, how different would have been his destiny.

"Who could have deem'd in early years,
When all of life was bright,
So sweet a joy should turn to tears,
Such sunbeams set in night;
The promise, in dear parents' eyes,
Ne'er told of such a blight."

And such a blight — so dark a change, so dread a gloom — a soul down-fallen, and *such a soul* — a soul so noble — and fallen never again to rise — a heart once so generous, so sweet and pure, now polluted and hardened and crusted o'er with the thousand stains of sin. Hope gone, pride debased, and a name — a father's name — dishonored, and himself "devote to shame."

Dark, dreary ruins these — happy, happy he who never sees them; but so it is, and so it must be with those that forget the God of their fathers, for "the ungodly shall perish."

If then the Scriptures and common sense teach that there is such an essential difference between those who serve God and those that serve Him not, it is a matter of great importance that we *should enter life upon the right platform, and continue steadfastly upon it.* And to do this, we should remember,

1. That, *whatever we may be born with, we are born without experience.* Though we have not created ourselves, yet in a great measure, we are the keepers of our own life and health. We are to use food and medicine and clothes for the preservation of health and the prolonging of life. We are not prepared in another and previous state of existence, as the Platonists have imagined, for our entrance upon this world. We are not trained so as to know how to act our part when we are born. We have to pick up the knowledge we need

as we go along. And we should be the more careful in doing this, because we are not allowed to come back, and go over life again. Once passed from infancy and childhood and youth, we are never boys again. We may sigh for our school-boy days again, but once gone, they return no more. Even if we revisit the places so vivid in our minds, we do not find the same scenes. The house is not so large, the old spring branch is not so clear or deep, nor the grass so velvety and green as we thought, nor the skies so bright. There is indeed a change; but it is more in us than in the pictures of nature. It is wise that it should be se. We cannot first live to know how to live, and then live our lives over again. We are educating ourselves for this life as we go along, and the whole of this life is anticipative of that which is to come. This world is the vestibule of eternity.

Whatever else, then, we may possess, we begin life without experience. We practically know nothing of ourselves, or of the world around us, till we come in contact with it. Dr. Brown, the philosopher, is said to have regretted that he could not bequeath his store of knowledge and experience to some one, who might start from the goal he had reached in human improvement. But it may well be doubted whether this were desirable. Experience may be a dear school, but most are such fools they will learn in no other — at least many things are never learned in any other. It is only by actual experience that we learn that all is not gold that glitters — that all is not true that is plausible — that all that is fair is not good. Who does not know that to the young, life, duty, society, all appear in a false light. They have only seen one side of the picture, and have only had a glance at it. Does it not require years of painful conflict to be convinced that the heart is indeed deceitful and desperately wicked? Does it not require years of experience in the knowledge of divine things to make us aware of the depths of Satan and the wiles by which he seeks to destroy us?

2. It is not necessary to tell you that you have *a foe within your own bosom, that you have great need to take care of.* A belief of the truth of the deceitfulness of our own hearts is essential to our safety. For if we think it loyal, when it is treacherous; if we think it good, when it is bad, then there is imminent danger that it will betray us. As long as we think our own heart good enough, we will not pray to God for a new heart, nor ask Him to put within us a new spirit. Let us remember the Bible says, "He that trusts in his own heart is a fool." The sooner therefore you feel that, indeed, you "must be born again," and experience that new birth, the better for you.

May you be born of the Spirit of God at the very threshold of life. I suppose, you are advanced from school into life, but still your education is not complete. It may indeed be but just begun. The main thing in the course of a school education, is to train the mind to acquire a knowledge. The human intellect is not a cup or jar into which knowledge may be poured like water, whether the mind will receive it or not. Nor is the human heart a mere piece of clay or marble that is to be fashioned altogether by the teacher. It is true, we are all more or less passive in the hands of our parents and first teachers. The first impressions made on us are made without our consent. But our education is never completed without our assistance. It now depends mainly upon ourselves what our future life and eternity are to be. No education is so important as self-education. Your whole life is but a voyage to eternity. And your habits during that voyage will make that eternity happy or otherwise, as they may be good or bad. Suffer no mistake to be made. For once this voyage accomplished, there is no return to correct errors. Your life is a stereotyped volume. As the pages are printed, so they remain. "The wheels of Time are not constructed to roll backwards." You have but one life to live. All therefore depends on one cast of the die.' It is only in this world you can prepare for the next. And not more certainly is "the child father of the man," than is this life the mold of that which is to come. Wretched then must be the regrets of the man, who, when ruined in health, and in poverty and misery, says: "It is my own fault — I have no one to blame but myself. I was forewarned and admonished that life's duties, trials, and happiness, required preparation. Even from childhood I heard all this. At school I was inattentive and idle. During my apprenticeship I loved pleasure rather than business. In youth I sought bad companions, rather than good books. I neglected all mental culture, and I feared not God. I entered life without any preparation. I have succeeded in nothing, for I was fit for nothing. My one chance is gone. I am prepared for neither world, and now I am miserable here, and may expect to be miserable hereafter."— *J. A. James.*

3. Then again, the heart must be established, and some fixed rule of conduct acknowledged, because we are all *liable to indulge in a sinfully gloomy state of mind.* Even young people are subject to deep despondency. And all persons away from home, deprived of the enjoyments, the sympathies and the gentle encouragements of those with whom they have been long associated, are liable to de-

sponding moments. Especially are their principles tried, if in their lonely situation they meet with discouragement, or are disappointed in their plans. Without a fixed rule and a certain guide, such as the Bible, when forsaken by those in whom we have trusted, or treated with base ingratitude by those for whom we have done much; then our hearts are almost ready to fail us. It is then that, smitten with sorrow, we wither like grass, unless our hearts are staid upon the Divine Word, which endureth forever. And to prevent despondency you must have something to do, and that something must be a lawful pursuit in the sight of God. "Occupation is the armor of the soul." Without employment you are sure to fall into sin. "The devil tempts all men, but the idle man tempts the devil." "The devil always finds some mischief for idle brains to do."

4. *You live in a sinful and sinning world.* Human history from the beginning is in evidence to this point. Weeping and wailing and lamentation and wo fill all its pages. And wherefore? Because the whole world lieth in wickedness. Mankind are deeply sunk in sin. It is useless to cavil at the word. The thing indicated by the term sin is a sad reality, and as extensive as our race. If you call it guilt, crime, delinquency, apostasy, wrong-doing, vice, or depravity — still, it is an ugly thing, an evil, and it abounds. There is not a righteous man upon earth, that liveth and sinneth not. "There is none righteous, no, not one. All are gone out of the way. They are together become unprofitable. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. *Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace they have not known.* There is no fear of God before their eyes."

Our blessed Lord has said in the most solemn manner: "Beware of men;" that is, of the men of the world, who do not fear God. And again, He said, "Ye are of your father the devil, and his works will ye do." It is plain, that the world is alienated from God, and is an enemy to grace. Its maxims, fashions and principles are adverse to a life of piety. "A lamb amongst wolves," says one, "is an apt emblem of a youth thrown out into the world. None but God can save him from either temporal or eternal ruin."

5. *Nor has the world become so refined that it is not true, that the* WICKED ONE still goeth about as a roaring lion seeking whom he may devour. As civilization advances into the wilderness, the wild beasts are destroyed, or retreat still farther into its recesses. But

as the knowledge of mankind advances, their great adversary seems to increase in skill. His cunning and power may be manifested in less repulsive forms, but none the less real or pernicious. It is the devil's master-piece to use the advancement of learning and philosophy of the arts and sciences, so as to prove that there is no devil. He is never stronger in a man than when he gets him to say in his heart "there is no devil." It is always dangerous — the highest folly to underrate the power of an adversary. And surely such a foe as the devil is not to be overcome by calling him a myth, a mere bugbear, a raw-head-and-bloody-bones. He is indeed all this, and more — a terrible wicked reality. He who jests about the name or power, works or dwelling-place of the devil, is led captive by the devil at his will. He is sporting himself with his own deceivings.

Now, when we consider our want of experience; the sinful condition of the world; the deceitfulness of the human heart; our tendency to despair, and the presence in force of such an enemy as the devil, is it not plain we need fixed principles and a sure guide? And this necessity is all the greater, because there are many dangers besetting us on all sides and all the time. In the forming state of society in new States and commercial cities, men are exposed to the sin of *Sabbath-breaking*. But the pleas urged for this sin are all in vain. The Lord's day is a weekly recurrence of the proclamation of mercy to our lost world. It is a day set apart for rest and for attendance upon the worship of God. It cannot be misspent without great loss to the mind and danger to the soul, and in most cases to the body and to one's temporal prosperity also.

And profane swearing is so common that it almost ceases to awaken our disapprobation. But the law of God is plain. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Nor should it be overlooked that one sin leads to another. He who violates the third commandment, so far lifts the fear of God from his heart, that he is in great danger of violating the fourth and the seventh commandments. And generally a young man's doom is sealed when he becomes the victim of the "strange woman." "For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life." She is a "deep pit; the abhorred of the Lord falleth into it." Again, the indulgence of vice is expensive — so expensive that it brings strong temptations to dishonesty. At first the amount abstracted is small, and occasionally replaced; but soon his necessities

become pressing, and his moral sense is blunted, so that he who first borrowed without permission, intending scrupulously to refund it, begins to steal, and then to lie, and then to obtain money under false pretenses, and then to gambling, and to the lottery, and to forgery—to shame, ruin and death. O, if he had not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful, how different had been his life, and how different his death!

But a great question may still be unanswered, namely: *Is it possible for us to live upon the platform of life as laid down in this Psalm?* We answer, it is possible so far to adopt it, and live upon it, that we may be saved. The dangers around us may be many and great; but our ruin is not inevitable. Thousands of thousands just like you—born into the same world with such a nature as you have, have obtained eternal life. My young friends, virtue, usefulness and happiness are all within your reach. It was right for the ancients to build the temple of honor in the rear of the temple of virtue, so that no man could reach it without passing through the latter. It is true, another communion is past. It is true you are now nearer to death and the judgment seat than ever before, but it is still true, *you may yet be converted and saved.*

It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners. Of God He is made unto us wisdom, righteousness, and sanctification, and redemption. He is the Lord our righteousness. He is all our salvation. Strive, then, to make Christ prominent in all your thoughts. We cannot love nor serve Him with too great a devotion. He is the chief among ten thousand. We are all blind till Christ gives us light. We are all dead till He gives us life. O that you could so study his character as to be transformed into his likeness! No sinner ever found peace and pardon out of Christ. But none ever came to Him and were sent away to perish. His Grace is all sufficient. He is an Almighty Saviour. O that all our young men loved Him. He loves them. He has said kind things about them. He says: "I love them that love me, and those that seek me early shall find me." "Seek first the kingdom of God, and his righteousness and all these things shall be added unto you."

Novels.—A late religious writer stigmatizes the authors of the yellow covered novels as "literary scorpions, who sting virtue to death with their *tales.*"

THE DANGER OF THE PROGRESSIVE SPIRIT OF WICKEDNESS.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—*Psalm* i: 1.

PERHAPS in nothing is the deceitfulness or dangerousness of sinning more clearly seen than in the insensible degrees by which it leads to ruin. *Hazael*, the Syrian, in a burst of honest indignation, said: "Is thy servant a dog, that he should do this?" He did not foresee that he should become a dog and do it. He did not know the deceitfulness of his own heart. No one that has ended his career on the gallows expected that he should ever commit such crimes as would cover him with the infamy of such an end. The books tell us of one who lived in the early ages of the Church, who, on being asked to accompany a friend to the amphitheatre, expressed great abhorrence for such gladiatorial combats; but at last, rather than seem to be disobliging, he went, determining, however, that he would close his eyes as soon as he had taken his seat, and keep them closed so that he might not see anything that was done in the arena. At length, however, a loud shout of applause was heard, when he almost involuntarily opened his eyes, and being once opened, he found it difficult to close them again. Soon he became interested in the fate of the gladiator, who was then engaged with a lion. He returned home, became dissatisfied with his principles because they did not tolerate such games. His imagination was ever and anon again in the amphitheatre. And when asked to go again, went, without reluctance, and continued to go, until at last he renounced Christianity and became a pagan — a fatal proof of the progress of evil doing when once it is begun. It must be remembered that sin is a most insidious thing, and the human heart deceitful above all things. The first sin must be avoided. It is easier to abstain from the first than the second. Satan's most successful bait is "*Only this once.*" But that ONCE has been the ruin of thousands. Little sins, as they are called, must be avoided, because they lead to great sins. All sin is wrong and every sin is a great evil. An omission of duty is a sin. Omissions make commissions, which are transgressions or overt acts of evil doing. Common sins are dangerous, not only because they are in themselves an evil, but also because they lead to uncommon ones. They prepare the way for enormous sins. And

the way of the youthful transgressor is all the more dangerous, because he is apt to be misled by *names*. Often is vice called virtue, and evil good, and good evil. But names do not change the nature of things. That is right which is according to God's will, and that only.

Many commentators have observed what they call "the gradational parallelism" of the *first* Psalm. Each succeeding clause, while it diversifies the preceding one, rises above it, until a grand climax is reached. This kind of parallelism is common in Hebrew, and especially in the Psalms. Thus *to walk* implies a casual intercourse; *to stand*, more frequent and close intimacy; and *to sit* implies a fixed residence, or an abiding intimacy. The council is the ordinary resort, the way is the chosen footpath, and the seat is the final resting-place — no, not the final, but a more permanent one, which inevitably leads to the final and last home of those who forget God, which is hell. The *ungodly* are negative. They are in want of righteousness. *Sinners* are positive. They have committed sin. They are open transgressors. And the *scornful* deride and treat with contempt everything that relates to God and religion. *By the ungodly* are comprehended all who are unconverted — all who do not fear God and love Him. Men may be moral and virtuous who are not pious, though it is not usually so. The ungodly are at enmity with God. And their *counsel* means their maxims, principles and plans. *Sinners* are those who are guilty of gross immoralities and crimes, and by standing in their way is meant that shame and conscience being overcome by walking in the counsel of those who fear not God, vicious habits are formed, and then the next step is to sit in the seat of the scornful. The scornful are such as have despised the calls of mercy, and are given over to believe a lie — following the impulses of a wicked heart, they encourage each other in atheistic wit and licentious jests, until they glory in their shame. The *Septuagint* very significantly renders the seat of the scornful *the seat of pestilences.*

We have three characters — *ungodly*, *sinners*, and *scornful*. And these three constitute the sum of all wickedness. And although the same man may become all three, yet he is not usually so all at once. Men seldom arrive at the height of impiety in a day, nor by one step. "*None reach the height of vice at once.*" First we have the *ungodly;* that is, such as throw off the restraints of religion and neglect the worship of God; and then we have *sinners*, such as are in open rebellion against the laws of God, and given to the service

of the devil; and at length these become *scorners* — openly defying God, and scoffing at everything that is holy. As the *ungodly* walk not according to the law of God, but after the maxims of the world; so the *sinners* are set in their ways of transgression, and the *scornful* open their *mouths against the heavens.*

The *genus* wicked are here described as being composed of three *species* or characters: the *ungodly*, the *sinner* and the *scornful.* The ungodly are unlike God. They want conformity to his law. They have not proper impressions of God and religion. They are not *atheists*, for they have some idea of God; but they do not act with the fear of God before their eyes. The ungodly have no settled aim. They walk by no fixed moral rule, but are at the command of every lust or appetite, or temptation. They are not, however, mere negatives as to character. They stop not with a mere want of conformity to God's law, or in the mere absence of love to Him. For while they may respect the services of religion, they soon fall into transgressions. They come short of the glory of God, and break out in rebellion against Him. And this so hardens the heart, sears the conscience and stiffens the neck, that the next step is soon taken, which is to become *scorners* — that is, they openly defy all that is sacred, scoff at religion, and make a jest of sin.

Language is often greatly abused. Terms are misapprehended and misapplied. Words are so perverted as to convey altogether an erroneous impression. It is not unusual for those who claim freedom from vulgar prejudices and from all fanaticism, and call themselves *free-thinkers*, to merit the name of free-livers and ungodly actors, rather than of independent and original thinking. Professed inquirers after truth, sometimes, assume such specious names as may hide their scoffings at the truth. There are men who will not march under the banner of Julian the Apostate, who took an oath to extirpate Christianity, nor will they adopt the watchword of Voltaire, in reference to Jesus Christ — "Crush the wretch." And it is well their refinement and good taste restrain them. It is something gained for the right, when the proprieties of good society forbid ribaldry. But it is sometimes painfully evident that those who are restrained from treating religion with contempt or open defiance, are nevertheless far from loving God. They may not be willing to drink to the memory of the Son of God on the same platform, and in the same breath that they do to Paine, who was a drunken debauchee and died a wretched death and covered with obloquy, if reports be at all reliable. But they walk in the counsel of the ungodly, stand

in the way of sinners, and sit in the seat of the scornful. They do not delight in the law of God.

Young men should be careful not to confound indifference to all religion, or no thought at all about it with independence of thought. *A skeptic* is one who wishes to be considered a modest, deep-thinking, honest, patient, intelligent inquirer, who above all things desires to obey the apostle's injunction "to try all things and hold fast that which is good;" while in fact, under the specious and bold profession of trying, that is, of doubting the truth of everything, he rejects all truth, especially all revealed truth. Of such *Pyrrho* is the reputed, though the devil himself is the real father. And on the other hand *a fanatic* is one who is governed by his imagination rather than by his judgment — wild and extravagant, and incoherent in his notions, failing to see the proper connection of causes and effects — and believing that his mental hallucinations are true visions, he does not abide by nor delight in the law of God. If Abraham (to borrow an illustration) had left Ur of the Chaldees under the impression that God had told him to do so, when in fact God had not spoken to him at all — or, if he had gone to Mount Moriah to sacrifice Isaac, believing God had told him to do so, when in fact he had received no such command from God, then Abraham would have been a fanatic — an enthusiast of the worst kind. But Abraham did not act in this way in either case. He did not go till God told him to go. And when he heard God's commandment, it was the highest reason and the soundest philosophy to obey it. A Christian, then, is not a skeptic, nor is he a fanatic, nor given to vain superstitions. His faith and life are according to the Rule of the Divine Word. The Bible is his pillar of fire by night and of cloud by day. *He delights in the law of the Lord, and in it doth he meditate day and night.*

The *scornful* then are such as glory in their shame — who set at defiance the admonitions of conscience and the reproofs of God and make void the commandments of their Maker, and attempt to turn all holy things into ridicule and contempt. The seat of the scorner is the highest seat in the Synagogue of Satan. It can only be reached by a regular ascent through all the lower grades. The gradation is marked by the Psalmist. It is an ascent through social spheres, described here as *walking*, *standing*, and then *sitting*. Walking expresses their intercourse with others, and seems to imply occasional, unforseen, and transient intercourse.

According to Dr. Clarke and others, which should be consulted

in this place, *walking* denotes a degree of approbation, and *sitting* a settling down in an evil course with a determination not to depart from it. As the sinner exceeds the ungodly, so the scornful surpasses them both. As *standing* denotes an advance — is a standing after rather than before the walking — so sitting goes beyond both standing and walking in enormity. The gradation is thus: 1. The *gradus primus* is the ungodly man — a man in want of original righteousness, thoughtless, without God in the world, and prayerless and without Christ, and without a well grounded, intelligent, reasonable hope of happiness beyond the grave. 2. The sinner who adds transgression to ungodliness. He violates the laws of God. 3. The scornful, who make a mock of all holy things. The ungodly walks, the sinner stands, and the scornful sits. The one has his counsel, the second has his way, and the third has his seat. And though sometimes these are three different persons, yet they are generally three different conditions or phases of the same individual. And the beginning place is the enmity of the heart to God. First we have the ungodly — such as care not for religious things for themselves or their fellow-men. If the necessity of preparing to meet God is urged upon them, they are always ready with some excuse or reason for delay, if not for an absolute neglect of the whole matter. They are always ready to say, "There is a lion in the way;" "a little more sleep, a little more slumber:" "Don't be in such a fanatical mood. Don't make such an ado about praying to God and believing in Christ, and coming to the Lord's table. When I have a convenient season; when I have made a fortune, or established myself in business, or settle down with a family, then I may attend to this matter. I doubt not I have enough time, and shall do well enough at last." "O, the delusion of sinners!" but blessed is the man that walks not after this counsel. Again Dr. Clarke well adds here: "The *sinner* has his particular way — that is, course of transgressing; one is a *drunkard*, another is *dishonest*, and another is *unclean*. Few are given to every species of vice. There are many *covetous* men who abhor *drunkenness;* many *drunkards* who abhor *covetousness;* and so of others, for each has his easily besetting sin; therefore, says the prophet, let the wicked forsake HIS WAY. Now *blessed is he who stands not in the way of sinners* — no matter which way it is. The scorner has brought, in reference to himself, all religion and moral feeling to an end. He has *sat* down, is utterly confirmed in his irreligion. His conscience is seared. He has become

a believer in all unbelief. Now, blessed is the man who sits not down in his SEAT."

Nor should we forget to observe here the *correspondence* that obtains between the different things that are done and the degrees of the actions. The ungodly walk after evil counsel; then they stand in the way of sinners; and then from having walked in the counsel of the ungodly and standing in the way of sinners, they soon become so hardened in transgression and so shameless in their evil-doings, that they sit down with the scornful. The connection here is one between thought and action, and it is implied that even the want of good thoughts is the occasion of evil ones which lead to misdeeds. The ungodly are thoughtless about religion. God is not in all their thoughts. Then they are *thoughtful* of evil. Where there is not light, there is darkness. The ungodly man's counsel being marked by the absence of the fear of God leads to the sinner's misdeeds, and the sinner's evil-doing hurries him to the scorner's doom. *Consent not, then, to sin even once.*

CHICKERING'S PIANOS.

AMONG our advertisements for a year past our readers may have observed that of Badger & Lindenberger's "Music and Piano Warehouse." We understand their sales have been good. They are the sole agents for these Pianos on the Pacific coast. Their rooms are still well supplied with these celebrated instruments, in various styles and at different prices. But it is not merely for the purpose of calling attention to these Pianos, for there are others both American and European of the finest style in the market also, but rather to express our wish that our people may cultivate *parlor music* more attentively, that we indite these lines. Flowers and music about a dwelling-house are with us always an introduction to refinement and good taste. Fortunately for us our climate is favorable to flowers, and our population is to a great degree able to have more or less of parlor music. An old story is related by the grave historian Polybius, that seems to us worthy of being related here. This author has always been justly esteemed for the soundness of his judgment and the accuracy of his descriptions. In speaking of the people of Cynætha, an Arcadian tribe, he says: "As the Arcadians have always been celebrated for their piety, humanity, and hospitality, we are naturally led to inquire, how it has happened that the Cynætheans are distinguished from the other Arcadians, by savage manners, wickedness,

and cruelty. I can attribute this difference to no other cause, but a total neglect among the people of Cynætha, of an institution established among the ancient Arcadians with a nice regard to their manners and their climate: *I mean the discipline and exercise of that genuine and perfect music, which is useful in every state, but necessary to the Arcadians;* whose manners, originally rigid and austere, made it of the greatest importance to incorporate this art into the very essence of their government. All men know that, in Arcadia, the children are early taught to perform hymns and songs composed in honor of their gods and heroes; and that, when they have learned the music of Timotheus and Philoxenus, they assemble yearly in the public theatres, dancing with emulation to the sound of flutes, and acting in games adapted to their tender years. The Arcadians, even in their private feasts, never employ hirelings, but each man sings in his turn. They are also taught all the military steps and motions to the sound of instruments, which they perform yearly in the theatres, at the public charge. To me it is evident, that these solemnities were introduced, not for idle pleasure, but to soften the rough and stubborn temper of the Arcadians, occasioned by the coldness of a high country. But the Cynætheans, neglecting these arts, have become so fierce and savage, that there is not another city in Greece so remarkable for frequent and great enormities. This consideration ought to engage the Arcadians never to relax, in any degree, their musical discipline; and it ought to open the eyes of the Cynætheans, and make them sensible of what importance it would be to restore music to their city, and every discipline that may soften their manners; for otherwise they can never hope to subdue their brutal ferocity."—*Polybius, Lib.* 4, *cap.* 3.

College Chums in Battle.—The papers say that a member of a New York regiment, in charging upon a battery of the Confederate army at *Bull Run*, met at the point of the bayonet a member of a Virginia regiment, with whom he had been intimately associated while they were at a college in New York. They instantly recognized each other, and instead of plunging at each other with the bayonet, clasped hands with the mutual exclamation: "God bless you," and separated.

The Bible Society.—The annual collection for this Society was made in Calvary Church last month.

"OH, IT'S HARD TO DIE FRAE HAME!"

BY REV. NORMAN MCLEOD.

"The evening sun is shining, noo,
On bonnie Lochanside,
And to the byre are creeping doon
The Kye, my mither's pride;
The weens are sporting on the green,
I see things just the same
As if amang them a' mysel'—
Oh, it's hard to die frae hame!

"I see the house—the loch—the barn—
The boat lying on the shore;
My faither working in the yard,
My mither round the door;
The cradle rocking by the fire,
That burns a bleezing flame,
And Jeannie singing to the bairn—
Oh, it's hard to die frae hame!

"To keep my faither in his craft,
I left to win a fee,
And many a tear it cost us baith,
For I was young and wee;
I'm fear'd he'll break his tender heart,
And think he was to blame;
Gin I could only grip his han'—
Oh, it's hard to die frae hame!

"My ain dear mither little kens
Her Mary is sae ill,
For 'tween us there's a weary gate
O' stormy sea and hill;
And will I never see her face,
Or hear her speak my name,
Or clasp my arms about her neck—
Oh, it's hard to die frae hame!

"I thank ye all, beside me here,
For the love ye've shown to me,
Ye've gi'en me meat ye've gi'en me claes,
And gi'en me a gentle fee;
To think of it makes my heart go grit,
And makes me feel like shame;
But yet forgie me if I say—
Oh, it's hard to die frae hame!

"And when ye write to tell our folk
How Mary gaed awa',
Be sure ye tell them how I thocht
And spoke aboot them a';
And tell them too I ga'ed in peace,
Because I kent the Name
O' a Father and a Brother dear—
Farewell, I'm noo gaun hame!"

Our War Seen from Geneva. — Count Agenor de Gasparin, of Switzerland, has written a work with the title of "The Uprising of a Great People, or the United States in 1861." This work is in French, but is translated into English by Miss Booth, and published by Scribner, of New York. The author has been chiefly known heretofore, if we are not mistaken, for his zeal in behalf of the Foreign Evangelical Society in its efforts to promote Protestantism in France. If this volume was really written before March last, it is almost as prophetic as "Tucker's Partisan Leader." According to Count Gasparin, slavery is the true cause of the war and its total destruction is to be its end, and the chief glory of the nineteenth century. The author rejoices in the war because he believes it will work the entire overthrow of American slavery. *Nous verrons.*

A Mother's Influence. — How touching the tribute of Hon. T. H. Benton to his mother's influence: "My mother asked me never to use tobacco, and I have never used it from that day to the present. She asked me not to gamble, and I have never gambled, and I can't tell who is losing in the games that are played. She admonished me, too, against hard drinking; and whatever capacity for endurance I have at present, and whatever usefulness I may attain in life, I have attributed to having complied with her pious and correct wishes. When I was seven years of age, she asked me not to drink, and I made a resolution of total abstinence at the time when I was sole constituent master of my own body, and that I have adhered to it through all time, I owe it to my mother."

Liberality in Religion. — In reading the life of Gen. Havelock, the hero of the British army in India during the late terrible insurrection, we are struck with the fixedness of his religious opinions and yet the catholicity of his religious feelings, illustrating the position that we have often had occasion to announce and defend, namely — that *a positive religion is the most catholic* — that a man who holds his creed with the strongest faith, can afford to be tolerant of all others, and exercise the largest charity towards those who differ from him. General Havelock was by education, tradition and conviction a Baptist, and yet he communed with all denominations and regarded creeds as of small consequence compared with true piety. In a meeting at Bombay, where he frequently assisted in the prayer-

meetings of the Free Church of Scotland, he once took occasion to explain his views, and to defend his communion with other denominations. He said that at such meetings, he thought Christians "left behind them all the husks and shell of their creed, but brought into the midst of their brethren the precious kernel. They laid aside for a moment at the threshold the canons, and articles, and formularies of their section of Christianity; but carried along with them, up to the table at which he was speaking the very essence and quintessence of their religion."

THE PRINCETON REVIEW.

Since our last we have received *The Biblical Repertory and Princeton Review* for July, edited by Dr. Hodge. We have always looked upon this work with great interest, but have waited for this number with special concern, nor have we been disappointed. It is one of the very best numbers ever published. Two articles are worthy of particular attention — the first and the last. The first is the discourse of the Rev. Dr. Yeomans, retiring Moderator, delivered at the opening of the late General Assembly in Philadelphia. It appears to be slightly changed from its sermon form and enlarged. We have before spoken of this discourse. We regard it as exceedingly able and worthy the occasion. It shows Dr. Yeomans to be a thinker, a divine, and a preacher of the first class. The other article is "The General Assembly," in which the chief doings of that reverend body are noticed, especially its action on the Boards and on the state of the country. The *Princeton Review* sustains the Boards, and very justly. The Protest of Dr. Hodge and others to the action of the Assembly in adopting the Spring resolutions, is sustained, and the answer of Dr. Thomas and others to that Protest, is utterly demolished. The politics of the *Review* on the points at issue we do not approve of. We felt bound on our conscience to protest against its doctrines as set forth in the January number. We said with great plainness and excessive grief that we believed those doctrines wrong, and that the teachings of the *Review* in that number tended directly to divide the Church as well as to add to the civil strife. Unfortunately this has proved to be true. Every one knows what our civil condition is. Nor is there any longer a united Old School Presbyterian Church of the United States. The last link is broken. We have before published the Protest of Dr. Hodge. Its main points are strengthened in the last number of the *Review* by the unanswerable arguments

brought to bear on Dr. Thomas' reply in the Assemby. We consider the positions of the *Review* on the subject, as to the duty of the Church and the jurisdiction of the Assembly, as absolutely unanswerable. Dr. Hodge shows that the Assembly, by adopting those resolutions, has "forced out of our Church some of the best and most devoted ministers," and that the Assembly has "practically made loyalty to the Federal Government a term of communion," but as this is not "a condition of salvation, the Church has no right to make it a condition of membership in Christ's Church." Dr. Hodge condemns secession, and argues that loyalty to the Federal Government is right, but it was no part of the duty of the Church to say so, or to make any deliverance on the subject. This, touching the duty of the Assembly, is our own very decided view of the matter, and if we had been a member of that body, we should have signed the Protest of Dr. Hodge, and then have added an additional one to that, by quoting from the Confession of Faith, "*Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth*, unless by way of humble petition in cases extraordinary; or by way of advice for the satisfaction of conscience, if they be thereunto required by the civil magistrate."—(Chap. xxxi, Sec. 4.) Dr. Hodge has been honored by the Head of the Church. He has performed many great and noble services for the kingdom of Christ, and we are profoundly thankful to God, that he has been spared to make the exposition of the Church's true position and mission concerning civil affairs that is contained in his Protest and in the *Review* before us. May his days yet be many, and his usefulness long continued to the Church.

Missionary to Nevada Territory.—The Rev. B. B. Bonham, M. D., left with his family for this new El Dorado, or rather "Silverland," last month. He takes his family with him, and we doubt not his excellent wife will be a great acquisition to the society of whatever community may become his home. Dr. Bonham is a physician of high reputation, but he goes to Nevada, not to practice medicine, but to preach the Gospel. It is his desire to devote himself wholly to the work of the Gospel ministry. He is well fitted for the great work to be done in that new field. We recommend him, with all our heart, to the kindness of our friends in that region, and pray that he may be abundantly blest in his new labors for Christ.

An Appeal eor Bibles. — All donations to the California Bible Society are appropriated to the strictly benevolent purposes of the institution, that is, in supplying the destitute with the Holy Scriptures. Seaman sailing from the port; the sick in hospitals; the inmates of prisons and asylums; children in Mission Sabbath Schools, and, in short, those unable themselves, are through the Society, furnished with the Holy Word of God. During the last year 1,700 copies of the Old and New Testaments were in this way distributed by this Society, the value of which was $568. These were in various languages, and were scattered by our merchant marine to the four quarters of the globe. To sustain this benevolent work of the Society, its managers ask the aid of our fellow-citizens. For this work they must rely on the contributions of its friends, and for aid in this matter they appeal to them with the more confidence, since the means contributed will be applied in carrying out the last command of the Lord Jesus Christ before his ascension: "Go ye, therefore, and teach all nations." The written Word, the Holy Scriptures, which are able to make men wise unto salvation, are in this way carried to many who cannot be reached by the public ministry of the Gospel, and to such, not seldom, are made by the Holy Spirit the means of their instruction and conversion. To Christian people, therefore, who have known in their own hearts the power of the Gospel to sanctify and comfort, and who desire to extend to others the blessings which they have known from it; and to our fellow-citizens generally, who believe in the beneficent influence of the Bible on the State and society, we ask for aid in this work by their benevolent contributions.

Boisterous Preaching not always the Most Earnest. — The earnestness of such preachers as Elijah, John the Baptist, the prophet Jonah and John Knox is a very different thing from the ranting that splits the ears of the groundlings — words and boisterous sound, signifying nothing. The most solemn appeals may be made in a still small voice. *Dr. Speece* was one of the greatest men, and most effective preachers of his day, but in the most overpowering parts of his sermons, his voice from the exhaustion of deep feeling fall almost into a whisper.

A good mother is worth an army of acquaintances.

Suisun City. — Mr. W. H. Cain, a licentiate from Donegal Presbytery, and a graduate from the Princeton Theological Seminary, recently arrived from the East, has been encouraged to commence his labors as a minister in California in Suisun city. We should think Mr. Cain a good scholar, and possessed of much energy of character and fixedness of purpose. He seems to be wholly devoted to his Master's work. We doubt not he will make an efficient and godly minister. Suisun city is a place of considerable importance both on account of its shipping interests and surrounding rich lands, and also on account of the wealth and substantial character of its inhabitants. We consider this an important field, and earnestly desire Mr. Cain's success.

St. Paul's Presbyterian Church. — The congregation of this Church that has been worshiping for some time past in Platt's Musical Hall, has obtained the use of a room on the east side of Fourth street, between Market and Mission, where they now assemble. This hall is quite spacious, and is neatly arranged for worship. It was opened with a sermon and appropriate exercises the first Sabbath of September. This is a growing part of the city, and we shall rejoice to hear that this congregation increases continually in numbers.

Board of Domestic Missions. — At the regular meeting of this Board in Philadelphia, in June last, the following persons were appointed the *Advisory Committee* for the Pacific coast, namely: *Ministers* — Rev. Wm. A. Scott, D. D., Rev. Wm. C. Anderson, D. D., Rev. Geo. Burrowes, D. D., Rev. Sylvester Woodbridge, D. D., Rev. Jas. Woods, Rev. Philip S. Caffrey, Rev. Richard J. Evans. *Laymen* — James B. Roberts, Esq., Fred. Billings.

Rev. W. C. Mosher has been laboriously and successfully engaged in Jackson and Ione city, Amador county, for several months past. His health, as also that of his family, has been much improved by a residence in the mountains. Mr. Mosher's congregations are good and increasing. They are chiefly made up of permanent settlers. He has organized an Old School Presbyterian Church in Ione city with encouraging prospects.

STEPHEN'S INTRODUCTION TO HIS DISCOURSE.

Cicero is remarkable for his introductions. It is said he wrote many that he never used. For the most part, at least, his introductions are cold and fine, but labored and artificial. In one, however, his first oration against Cataline, he bursts out like a Volcano. So much depends upon a good introduction to a discourse, that it is said the late eminent Dr. J. M. Mason of New York, was in the habit of telling his students that the most important parts of a sermon were its beginning and its ending—its first sentences and its last. Paul's introduction to his speech before Agrippa, is exceedingly happy. It is simple, beautiful. Its aim was to gain a hearing from reluctant ears. But Stephen's is more like the introduction of Demosthenes' funeral oration over the slain of the battle of Chaeronea. He begins somewhat as a man does when he says to another whom he meets, but is not familiar with: "It 's a cold day, sir;" "Cold wind to day;" or, "It is very hot;" or, "It is a fine season." By such an address he intends to feel his way. He is taking the soundings. It means, I am not sure what mood you are in, sir; I do not wish to dispute with you. I will say something we are sure to agree about. It was just in this way Setphen began his discourse before the council, knowing that the Jews would dissent from his main views, and having but little hope of carrying them with him to his great conclusion, he nevertheless, sought to win their attention and acquiescence as far as possible. He begins, therefore, with such historical statements as he knew they would agree to, and in which also for the most part, he knew they gloried. And besides, in giving such historical facts, he removed the objection that in embracing Christianity, he had denied Judaism. On the contrary, he still adhered to its great facts, and through them saw the truth of the gospel established. His introduction is imitated by Webster in his speech on the trial of Knapp, and in his reply to Mr. Hayne. It seems to us, that Stephen's discourse is one of the most masterly pieces of eloquent argument on record. Read it. *Acts* vi and vii.

Preaching Christ for Christ's Sake.—McCheyne remarks, "I see a man cannot be a faithful minister, till he preaches Christ for Christ's sake, until he gives up striving to attract people to himself, and seeks only to attract them to Christ."

On Marrying.—The Rev. Dr. Plumer, in a lecture on Marriage, before the Young Men's Christian Association, concluded by saying: "Are you unmarried? Ask God to direct all your steps. If you are to marry, ask the counsel of judicious friends. Do nothing rashly. Be cautious, honest, patient. Confide in your Maker and trust to Him. Whenever men speak to you on this subject, show that you hold the marriage relation sacred, and defend it from all frivolous treatment — remembering that if you or your country, or this earth, shall ever be truly blessed, it will be through the sacred regard of the institution of marriage."

Supercilious. — One of our Philadelphia cotemporaries, reads the Presbyterians of California a long lecture, and the *Expositor* especially, because the Free Masons assisted in laying the corner stone of the Presbyterian Church of Los Angeles, and because other denominations are friendly disposed to the building of that church. We wonder if the reverend editors ever heard of the Indian's tree, that was so straight that it leaned over. We wot the Rev. Mr. Boardman and the *Expositor*, are orthodox enough not to be without charity.

Of Like Passions. — Some people seem to think that ministers of the Gospel should be like the bird that is said to be always flying in the air, and never touches the earth (the huma). That is, they are to be perfect like angels, and never to need any earthly comfort. Such, however, were not the patriarchs, prophets and apostles of past ages. The treasure is committed to earthen vessels, that the excellence may be of God, and not of us.

Presbyterian Church in Ireland.—This body consists of five Synods, Thirty-seven Presbyteries, and five hundred and fourteen congregations. The Irish Assembly supports at present six European missionaries, besides native regents in India, and five for the conversion of the Jews.

Model Students.—It is related of Basil of Cæsarea and Gregory of Nazianzen, that when prosecuting their studies, as young men at Athens, they knew only two streets in the city—the one that led to the church, and the one that led to the schools!

Our Brother in Sympathy.—When you are in trial, an earthly friend comes to comfort you. He is sincere. He is anxious to help you bear your grief; but he does not know how to do it. He has never known a similar bereavement; and therefore, he cannot enter into your woe. Another comes, who has been again and again in the furnace; his heart has been tenderly touched as your own. He can feelingly sympathize with you. He knows what sorrow means. He has tasted the same cup; nay, He drank it to the bottom. He knows the fury of the storm that beats upon you, and He is able to shelter you. He is mighty to save. "In all things it behooved Him to be made like unto his brethren. For in that He Himself hath suffered, being tempted. He is able to succor them that are tempted." "And it shall come to pass, when I bring a cloud over the earth, saith God, that the bow shall be seen in the cloud."

The right kind of a People.—One of our correspondents says: "What a man's politics are is of no moment if his theology is all right. If the Bible is his moral basis and the Star of Bethlehem his guiding star, then we want to hear him preach the Gospel of a Saviour who is able and willing to save to the utmost all who come to him. We belong to all sorts of political parties up here. Mr.—— is a strong out and out Breckenridge Democrat, and Mr.—— a strong out and out Abe Lincoln man. They are the leading men in my Church and in their parties, yet the most cordial friends, because they are both reasonable men under the influence, I trust, of religious principle."

Calvary Mission Sabbath School.—We are happy to know that this Sabbath School is in a flourishing condition. It is under the superintendence of the Rev. C. R. Clarke. It meets in the Chapel of the City College, corner of Geary and Stockton streets. A new library is soon to be placed in their hands. Mr. Clarke is assisted by a noble band of young ladies and young men, who are desirous of making themselves useful in the cause of Christ.

When a Hindoo priest is about to baptize an infant, he utters the following beautiful sentiment: "Little babe, thou enterest the world weeping, while all around the smiled; contrive so to live, that thou mayest depart in smiles, while all around thee weep."

"He Knows the Rest."—A father came home from his business at early evening, and took his little girl upon his knee. After a few dove-like caresses, she crept to his bosom and fell asleep. He carried her himself to her chamber, and said "Nellie would not like to go to bed and not say her prayers." Half opening her large blue eyes, she dreamily articulated,

"Now I lay me down to sleep,
I pray the Lord"—

then adding, in a sweet murmur, "He knows the rest," she sank on her pillow, in his watchful care who "giveth his beloved sleep." Is this not touching — beautiful! Yes, believer, *He knows the rest* — all the rest — and He knows what is best. Cast your cares therefore on Him, for He careth for you.

The Ladder of Heaven. — Old honest lion-hearted Hugh Latimer, in preaching before King Edward in describing the ladder of heaven, said: "*Scala coeli* is a *preaching* matter, I tell you, and not a *massing* matter. God's instrument of salvation is preaching. The ladder of heaven is first preaching, then hearing, then believing, and last of all salvation."

True Strength.—The man that does right is strong. Do right—always do right. Do right in the outset of life, if you would have peace in coming years. Doing right one time makes it easier to do right the next time, And doing right in one thing makes the way easier to do right in all other ways. The man that does right is strong. The righteous are bold as a lion.

Long in Building. — The Cathedral of Cologne was finished the first week of August last, six hundred and thirteen years after it was commenced — 1248. This Cathedral is one of the largest and most splendid buildings in the world. If the proverb be true — that trees that grow slowly, live a long time — then a great age awaits this immense structure.

Life has been called a warfare. Blessed then is the periodical armistice of the Sabbath. It is only in the pauses of the fight that we can see how the battle is going.

Addresses to Young Men. — We venture to call the attention of young men, and of their friends — and who are not their friends? — to the series commenced in our last number, and to be continued, if the Lord will, still farther, on *The Platform for both Worlds, or the First Psalm the Young Man's Guide to Happiness.* The first and second articles of the present number belong to this series, and also the article on page 144, and are especially addressed to young men, and to all that are away from home. Would it not be doing good service to young men, if they could be induced to read such lessons?

Post Offices. — Within the last six weeks we have had more complaint about the non-delivery of the *Expositor* to our subscribers in the interior of the State, than for all the time before since its commencement. We say nothing now of the insulting notes we have received from various parties. We shall take special care to have our Magazine mailed in proper style. We shall do all we can to reach our subscribers, and hope to hear of no more complaints. If, however, they do not receive their copies, we wish them to inform us. And if the *Expositor* is not to be allowed to circulate by mail as heretofore, we wish to know it. We cannot believe the difficulty is in the Post Office in this city.

Dr. Phelps' Installation. — The Presbytery of Stockton met in Sacramento on July 5th, and received the Rev. Joshua Phelps, D. D., by certificate and examination from the Presbytery of Dubuque. A unanimous call for the pastoral services of Dr. Phelps was received from the church of Sacramento. Dr. Phelps expressed his acceptance of the call; and the Presbytery proceeded to his installation. The Rev. Geo. Burlowes, D. D., preached the sermon, presided, and put the constitutional question; the Rev. N. B. Klink gave the charge to the pastor; and the Rev. W. C. Mosher gave the charge to the people. The exercises were solemn and interesting. We trust Dr. Phelps will long be a burning and a shining light in our State Capital.

Cumberland College. — By invitation of the Trustees and friends of this Institution we delivered an address at the laying of its corner stone in Sonoma city the 29th August last. The ceremonies were performed by the Masonic fraternity in the usual solemn and happy manner. There was a large assembly, and the exercises were interesting. Our address was an attempt to offer some thoughts on the Founding of Educational Institutions in California. It was solicited for publication by the citizens, Masons and Trustees of the College; but as yet we have not been able to write it out for the press. We were invited to see the pupils of the College in the morning before the ceremonies commenced. The college exercises have hitherto been conducted in a large house on the Plaza. It has a department for girls as well as for boys. There were about *forty* of each, making eighty pupils in all. They were a very fine looking assembly of young people. Full of health and of hope. Some of them are on the verge of womanhood and manhood. It was a

glad and yet a serious and thoughtful thing to look upon them, and think of the future. We made a short address to them. The College is presided over by Rev. W. N. Cunningham, a gentleman, we should think, well fitted for his place. The new college edifice is to be a large and well constructed building. We hope it will soon be completed. Sonoma is one of the most healthful and beautiful valleys in the State. It is of easy access from the city of San Francisco. This College is under the care of the Cumberland Presbyterian Church on the Pacific coast. This enterprise is greatly indebted to Judge Bright and the Rev. Mr. Crawford for their efforts in its behalf.

LETTER FROM BRITISH COLUMBIA.

Victoria, V. I., August 9th, 1861.

Rev. Dr. Scott — *My Dear Doctor:* I saw from the newspaper which came to hand yesterday, that you had withdrawn your resignation, and I feel thankful to the Lord for it, and hope it will be long before you have reason to repent the step. Presbyterianism cannot well dispense with a good minister on the Pacific. And I believe you have reason to bless the Lord for the schemes He has enabled you to initiate and for the measure of success He has vouchsafed already.

You will be glad to hear that I have found in these colonies an open door. We have been late in entering the field, and have lost, I fear, influential families. I have preached in all the towns in Vancouver's Island and British Columbia, and have found Presbyterians in all. There are two congregations waiting to be organized, and I am happy to think there are brethren appointed and perhaps on the way thither from Scotland and Canada. I purpose to take a run along the northern coast of Washington Territory, and hope to find opportunities of preaching and of making the acquaintance of your ministers in the towns I may visit. I shall report progress on my return, informing you of the position and prospects of Presbyterianism.

Thanking you for the *Expositor*, which I have received regularly, I am, very faithfully, J. Hall.

The Rev. Dr. Scott, San Francisco.

[Mr. Hall is a minister of the Irish Presbyterian Church.]

The Presbytery of California. — This body met in this city in St. Paul's Presbyterian Church the 11th September, at 7½ P. M., and was opened with a sermon by the Moderator, Rev. Dr. Scott, on *Nehemiah* vi: 3. The Greatness of the work of the Gospel ministry. The Rev. S. T. Wells was elected Moderator, and Rev. Mr. Loomis temporary clerk. From the conversation on the state of Religion within the bounds of Presbytery, it appeared that while no revivals were reported, still the cause of truth and the prospects of the Church were encouraging. The Rev. Dr. Scott, by permission of the Presbytery, had his reasons entered on the minutes for not approving of the action of the late Assembly in adopting the Spring Resolutions. Mr. Wm. O.

Williams was licensed to preach the Gospel in the Welsh language. A paper on the war was introduced by Rev. A. W. Loomis, and passed. Dr. Scott voted against it. Rev. A. Williams introduced a paper about the Sunday law of the last Legislature, which was also carried — Dr. Scott dissenting to its preamble. Presbytery adjourned to meet at Synod.

Musical. — Prof. G. A. Scott has kindly presented to us four songs, composed by himself, and dedicated to different members of "The Twelve." The way to insure our complete independence is to live in peace with one another, and cultivate the arts, both useful and ornamental, among ourselves. We are persuaded there is talent, learning and genius in California equal to what can be found among an equal number of people anywhere on earth, and our resources for material wealth are not small. We rejoice, therefore, at every development of our capacities to help ourselves and do our part for the education and happiness of our fellow-men. "Music hath charms" for the wildest natures, and Prof. Scott is acknowledged to possess great musical powers. We admire his performances on the organ of Calvary Church. Some of the introductory pieces are perfectly sublime. We hope he will be as successful in his compositions.

OBITUARY.

Died, at Merced Falls, Merced county, Cal., on the 26th of August, Mrs. Susan G. Bonsall, (S. G. Stevens.) Her husband writes: "With regard to the state of her mind, she said but little. On Thursday before her death she offered fervent prayer to God, and then, as if talking with her own soul, she said, 'If He call for thee, wilt thou answer Him?' 'Yes, Lord, if Thou callest me, I will answer Thee;' and then quoted that stanza:

> "'Who, who would live away, away from his God,
> Away from yon heaven, that blissful abode,
> Where the rivers of pleasure flow o'er the bright plains,
> And the noontide of glory eternally reigns.'

That night she referred to the subject again, and I asked her if she thought she would be taken away from me. She said: 'I don't know, but I have a presentiment that I shall, and I think it best to set my house in order.' She then gave directions about what mementoes she wished sent to her friends, talked of all her dear family on earth, and in heaven, and asked me if we should not all be happy, ineffably happy, when we should meet in our Father's house. That was the last she said on the subject, but I have not the least doubt about her happiness — I know she is in heaven. She served the Lord faithfully when in life and health, and I know that he did not fail, nor forsake her in death.'"

Mr. O. A. Roorbach, late publisher of the "Bookseller's Medium," of New York, is dead. He is well known for the part he took in many literary enterprises.

LITERARY INTELLIGENCE.

The book publishers of the Atlantic cities have almost nothing on hand. A few military works, lives, memoirs and tracts seem to be all that is in demand. Illustrated newspapers are all the rage. Germany has more literary life than any other part of the world at present. Stahelin's *Life of Calvin* has just appeared; also several works of Melancthon. Von Polenz has commenced to publish a history of French Calvinism. And Heppe has recently issued two volumes on the writings relating to Calvinistic Theology. It appears that Calvinism, for some reason or other, is just now receiving unusual attention. New histories are about being published on the University of Basle, and of Erfurt. Ranke is engaged on a History of England during the sixteenth and seventeenth centuries. Bernhardy's *History of Greek Literature* has appeared, and also a new edition of Zeller's *Grecian Philosophy*. Schleicher has attempted in his *German Language* to do for that language what Dean Trench has done for the English. Grasse has published a work, entitled *Orbis Latinus*. It is intended to be a dictionary of the Latin names of cities, countries, rivers, and mountains, &c., of all parts of the world. It has a complete German-Latin index.

National Chant.—A musician of Baltimore has arranged and adapted the Declaration of Independence of 1776, to vocal and instrumental music, as the great National Chant of America, and dedicated it to the whole world. It is to be hoped this will be substituted for many of the frothy Fourth-of-July orations we have been wont to hear.

Song of Solomon.—Rev. Dr. Withington, of Newbury, Mass., has just published a volume of commentaries on the *Song of Solomon*. Two hundred and twenty-two pages of the two hundred and seventy-two of which the volume consists, are devoted to what the author calls "*The Manuduction*," by which we suppose he means the reader is to be taken by the hand and led into the allegory. If so, the porch is too big for the temple. Or, perhaps, he used this term because he desired to put many of all sorts of things into the first part of his book, and the term "Introduction" was too definite. We have not read the book, and do not know what its merits are. The motto of his volume is the Greek for *the flesh profiteth nothing*. Dr. Withington is in a ripe and fruitful old age. His essays are marked with learning and wit. When a student at college we delighted to get hold of anything from his pen.

Ellison, known for a work on the *Cultivation of Cotton*, is preparing and will soon issue an exhaustive work on Slavery and Secession in the United States. It is to be published by Low, Son & Co., London.

The English Reviews and Bishops are very much engaged about the *seven recent Essays*. Dr. Candlish, of Edinburgh, is out also with a sledge-hammer volume on the same subject.

Dixon is preparing a new and enlarged edition of his personal *History of Lord Bacon*.

German Commentary.— Dr. Nast, of Cincinnati, who, we believe, is a Methodist, is preparing an elaborate German commentary on the New Testament. It appears in numbers in the German language. We do not know whether it is to be translated or not. It promises to be a learned and able work. Among other topics discussed are the New Testament Canon; Incorruptness of the New Testament Text; Refutation of Strauss and such kindred themes.

More Sermons.— Dr. Torrey has just published the sermons and memoir of President Smith, late of the University of Vermont.

A new work by Earle, on *Australian Life and Character*, and one by Gilbert, on *New Zealand*, have appeared in London.

NOTICES OF NEW BOOKS.

Carthage and Her Remains. With illustrations. By Dr. N. Davis, F. R. G. S., &c. New York: Harpers. For sale by Roman & Co.

It is refreshing to get away from alarms and wars, and strifes, and the never-ending sensation lies of our times to the dream-lands of poetry and legend, the cradle of philosophy and religion. We thank God for books, and for communion of mind with minds as well as for "communion of the saints." Blessed is the man that invented book-writing. Who does not wish to read about the classical city of Dido? Dr. Davis seems to love the ruins of the city almost as enthusiastically as its beauteous Queen adored Aeneas of old. Under the patronage of Lord Clarendon, and with the assistance of the British Museum, he has accomplished a great work by disinterring and exposing and explaining to the public the remains of ancient Carthage. This volume contains an account of the excavations and researches made on the site of the Phenician metropolis of Africa, and of the places adjacent known in ancient histories. It is, however, only a first instalment — a kind of first fruits of his labors. It is contemplated to follow it shortly with an account of the excavations in a larger and more expensive form. In the next work all the antiquities brought to light at Carthage by the author's labor will be exhibited, with ground plans and more than one hundred illustrations, to be executed in the best style. We have read the book with much pleasure. It revives our love for oriental studies and our passion for the East. There are some learned speculations about Tarshish and Ophir, which seem to us to fail for the want of proofs. Dr. Davis thinks Tarshish and Ophir are Carthage and Africa. As yet we doubt.

Memoirs of Chief Justice Parsons. By his son, Theophilus Parsons. Boston: Ticknor & Fields. For sale by Kenny & Alexander, 606 Montgomery street, San Francisco.

This is a volume of nearly five hundred closely printed pages in the usually good style of Ticknor & Fields, except that we prefer the simple, pure white paper to any of the fancy tints. Judge Parsons was Chief Justice of the Supreme Judicial Court of Massachusetts. He was a descendant of John Robinson, of Leyden, and as a man, a lawyer, a judge, a scholar, and for his social and personal qualities justly entitled to the high regards of his countrymen.

He was a remarkable man — a great man in his day. His last words showed that his ruling passion was strong in death. They were: "Gentlemen of the jury, the case is closed, and in your hands. You will please retire and agree upon your verdict." Lord Campbell says that the last words of Lord Chief Justice Tenterden were very similar: "And now, gentlemen of the jury, you will render your verdict." In the appendix we have some valuable papers, and notices from cotemporaries. It is a delicate thing for a son to write the memoirs of a father, but in this case it seems to have been done with good taste. There is nothing overstrained. We should be glad to know that our professional young men took time to read this volume with care.

Buckle's History of the Civilization of England. Vol. II. From the Second London Edition, to which is added an Alphabetical Index. New York: D. Appleton & Company. For sale by A. Roman & Co.

This is a stately volume of 476 pages octavo, after the style of the former one. It is a work of immense learning and labor, some idea of which may be formed from knowing that about three hundred and sixteen different books or authors are quoted in the work. The author's professed object is the history of the civilization of England, but this volume seems to be the history of Spain and Scotland rather than of England. It is an elaborate analysis of the philosophy of the human mind as developed in England up to the present century. We shall speak of the work again when we get time to read it with more care.

Eighth Census of the United States of America. 1860. New York: Colton. San Francisco: A. Roman & Co.

This work is published in a convenient and cheap form in advance of the official publication. It is compiled and compared with former censuses by Dr. Fisher, who is the statistical editor of "Colton's Atlas of the World," &c. It contains all the States and Territories, and also a map of the United States. It gives the population of the principal cities, towns and villages, and also of each State and Territory in 1790 and in 1860, white and slave, and also as compared with the population of European States. It embodies in convenient form a vast amount of valuable information, and is a suitable and an easy reference book for our times.

Bookstores and Books.— Among the first things that struck us when we arrived in San Francisco, were its bookstores and the number and size of its newspapers, and the fine quality of the paper, and the general neatness of the printing. And the same things we think are still among our *notabilia*, as Dr. Chalmers would say. Our bookstores are exceedingly well filled with school books and the current issues of the day, and are prepared to order in the shortest possible time and at very reasonable rates, the latest publications of the Atlantic and European cities. Since our last we have received the following new works from A. Roman & Co., and Kenny & Alexander:

Tom Brown at Oxford. Boston: Ticknor & Fields, and sold by Roman & Co., San Francisco.

This is the second part. It is different from the first, and it is difficult to say whether it is as interesting or not. It is dedicated by its author, Thomas Hughes, to James Russell Lowell. It is English university and country life all through, with a touch of going to India as a soldier, and the return, sick

and wounded, but covered with glory, and then we have love and marriage, weddings and feasts, and all such things. It abounds in elaborate descriptions. The pictures are vivid and faithful. Is it not wonderful, that such rollicking Oxford fellows ever learn the *longs* and the *shorts?* And yet, somehow or other, many of England's truly great men come out of her Universities.

Framley Parsonage. A novel; with illustrations. By Anthony Trollope. New York: Harpers. For sale in San Francisco by Kenny & Alexander.

Our time for such volumes is limited. Our taste has not led us to cultivate much acquaintance with Mr. Trollope, though we have known for some time that he was the author of "Doctor Thorne," "The Bertrams," &c. His "Three Clerks" we tried to read on the voyage from New York to Aspinwall about a year and a half ago, but we did not succeed. Perhaps it was our fault. This volume, though perhaps not intended to be a religious fiction, is full of the Church of England, and is sometimes, we think, overdone. It is a thick, thoroughly English work; but may not be any the worse for all that. It may be agreeable reading for a leisure day. It illustrates English manners.

The Recreations of a Country Parson. Second series. Boston: Ticknor & Fields. For sale by Roman & Co., Montgomery street.

We said the first series was a book far superior to the ordinary run of the publications of the day, and the second series seems to us quite equal to the first. It reminds us all the time of "Gold Foil," though it is more orthodox without being any less sprightly. We do not happen to know who the author is. But we consider him a decidedly superior writer.

Our Subscriptions. — It seems to us candid and right to let our readers know that for the last two months extraordinary efforts have been used to crush the *Expositor*. We have received some notes about discontinuing that we have no doubt the parties are or will be ashamed of. It is only necessary for our friends to use a little exertion in extending the circulation of the *Expositor*, and all will be well. We hope, if they wish it to be continued, that they will remember that the time to show their good will is the moment when the greatest efforts are made to cause it to perish. We tender our sincere thanks to those large-hearted and liberal friends who have already rendered us substantial aid.

Advertising. — We believe we can serve our friends by admitting a limited number of advertisements, and at the same time benefit ourselves. The expense of a monthly magazine in the style of printing and kind of paper we use in California is very considerable. Every dollar of its indebtedness, however, on all such accounts is paid. We could publish it at much less cost, but then it would not be a first-class monthly, and would not be satisfactory to our friends. Our circulation is among a class of people throughout the coast, and especially in our largest towns, that are the best kind of customers. In asking friends therefore to help us with their business cards, we feel confident we can do them substantial service in return. MR. H. CHANNING BEALS, 536 Clay Street, *Mercantile Gazette and Prices Current*, has charge of this department of the *Expositor*.

City College. — This Institution continues to be in a flourishing condition. There are now in actual daily attendance from *one hundred to one hundred and twelve students*. The Freshman class is going on finely with the studies usually pursued by this class in our best colleges. Among other studies they are reading Homer and Cicero. There are seven instructors constantly employed. In order that the President, Rev. Dr. Burrowes, may attend the Synod, there will be a recess of one week in the school. The exercises will be resumed on Monday, the *seventh* of October.

Sewing Machines. — Amid all the excitements of the times, we are glad to know that *Wheeler & Wilson's Sewing Machines* are not forgotten. There is hope for California as long as pianos and sewing machines are used, and we do not believe that those who desire such instruments can do any better than to call on Mr. Hayden, *Agent*,
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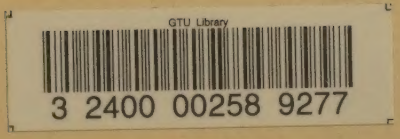

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